

ward and asked them and all her friends to meet her in heaven. After an hour's ride we arrived at Cameron, our destination by rail and there were met by relatives and friends waiting to receive the remains of Sister Wise and comfort the bereaved family. In a very short time Brother Murray informed us everything was in readiness for the journey overland to Quiet Dell chapel where we arrived at 3 P. M. and found the house almost filled to overflowing despite the rain and bad roads. After appropriate services the remains were laid to rest near by the little chapel and thus fulfilled all of Sister Wise's requests except the message to the Pittsburg church which we delivered at the close of the evening service. The message was hymn No. 22 in 5 and 6 Gospel Hymns.

We remained at Quiet Dell and enjoyed the kind hospitality of brother and sister Fred Wise until noon sabbath, expecting to hear Brother Shaver from Virginia, who was expected Saturday evening to start a series of meetings for two weeks, but failed to show up at the appointed time, and while I thought there were none in the Brethren church so liberal as your humble servant in handing over his pulpit to another, I found there are others, and how slick and shy he can get a fellow into the work before he is aware of it. That is all right Brother Murray, you may come our way some time, but don't come as I went, but come prepared. I will try and arrange to even up with you. Tried to preach for them Saturday evening and attended their Bible school Lord's day morning and found a wide awake little band holding on to the truth of God's word, after which I tried to talk to them again, and at the close we bade them farewell and started for home. Found all well. Notwithstanding the mission was a sad one, we were made to rejoice over the greetings of old acquaintances and the forming of new ones, nearly all of which were of our own faith and practice. Gave me great encouragement to strive and still do more for my Master. May the Lord abundantly bless Brother Murray and his people and give them an ingathering of many precious souls.

Yours fraternally,

D. J. BOLE.

5101 Dearborne street, East End,  
Pittsburg, Pa.

#### COMMUNION NOTICE.

The Warsaw brethren will hold communion services Friday evening, May 14, 1897. All who can are urged to attend.

C. F. YODER.

Communion services in the Fair Haven congregation on Sabbath evening, May

16. The appointment at Zion's Hill is recalled for that day.

WM. KIEFER.

#### IS THE RELIGION OF CHRIST NATURAL OR SUPERNATURAL?

Under the question heading this article, our esteemed brother J. C. Cassel, of Philadelphia, Pa., treats us to a very extensive article in EVANGELIST No. 15. He starts out by saying: "Many would find it difficult to answer the question." Just *why* our brother thinks his question so difficult to answer is not clear, unless upon the principle that a child may ask a question that a philosopher may not be able to answer.

In this article I will try to answer the question from a scriptural standpoint. The Christian religion, pure and undefiled, as to its origin, is divine—superhuman. As to its operation and influence, it is both human and divine, and has for its end the salvation of the world. I think it is safe to assume that the religion of Christ is perfectly natural. Even the miracles upon which it is based, and which were necessary for its introduction and establishment, were, no doubt, in perfect harmony with the *unknown* laws of nature.

The laws of nature and those of Revelation are alike, the laws of God. And nothing but sin can be a violation of either. Mr. Starkey appropriately remarks, "It is probable that in future ages, our experience of the laws of nature will be more perfect than it is at present; it is, in short, impossible to define to what extent such knowledge may be carried, or whether ultimately, the whole may not be resolvable into principles admitting of no other explanation than that they result immediately from the will of a superior Being. This, at all events, is certain, that the laws of nature, as inferred by the aid of experience, have been rendered more general and more perfect."

Brother Cassel says: "Many are taught to believe that obedience to outer forms is the great essential to salvation, this too, setting aside the supernatural experience necessary in passing from death unto life."

We freely admit that there may be a cold, heartless, mechanical obedience to the external requirements of the Christian religion, that will not benefit anyone, but I hope it is not as prevalent as Brother Cassel seems to fear it is. But when "We obey from the heart *that form* of doctrine which was delivered unto us, being *then* made free from sin, we become the servants of righteousness." Rom. 6: 17, 18. We will receive both present and everlasting benefit. And although we may not have, nor do we feel that we need any thing like "a supernatural experience,"

yet we will have a clear, Biblical and perfectly satisfactory experience as we arise to walk in newness of life. Seeing that we have purified our souls in *obeying the truth*. Being begotten again, not of corruptible seed, but of incorruptible, by the *word of God* which liveth and abideth forever.

We will then *know* that we have passed from death unto life, because we love the brethren. We *know* that we love Jesus, because we keep his commandments. We *know* that Jesus loves us, for "Whoso keepeth his Word, in him verily is the love of God perfected, and *hereby do we know* that we know him." We *know* we shall *abide* in his love if we keep his commandments, for Jesus says so.

Could we desire a more perfect and satisfactory experience and yet it is perfectly natural. The result of natural and loving obedience of children to the commands of their Father, the God of nature.

By love we are constrained. The goodness of God leadeth to repentance. After we have believed, repented, and been baptized (born of the water) for the remission of sins, we may reasonably expect the gift of the Holy Spirit. It will lead us into the belief and observance of all truth. There is therefore now, no condemnation to them who walk not after the flesh, but after the Spirit. And as we have therefore received the Spirit, let us also walk in the Spirit. Every impulse to do good, to love righteousness, to hate and resist sin, and to obey the commandments of God, is of the Holy Spirit, and thus the Spirit bears witness (not to but) with our spirits that we are the children of God. God working in us, both to will and to do of his own good pleasure.

As new born babes, desire the sincere milk of the word, that we may *grow thereby*. Members now of the household of faith, let us add to our faith fortitude, and to fortitude knowledge, and to knowledge self control and to self control piety, and to piety brotherly kindness, and to brotherly kindness love, for all mankind. Thus we may grow in grace and the knowledge of the truth, going on unto perfection until, in the resurrection, when these vile bodies of ours shall be fashioned like unto his glorified body. And then we shall be made partakers of a divine nature, not angelic nature, for we shall never be angels. But we shall be like Jesus for we shall see him as he is. We now, in our human nature, can only know in part, but then we shall know even as we are known.

O blessed and holy religion. A perfect salvation that fills, thrills, cleanses and saves us. Thank God "it is better further on." Jesus will yet triumph and the